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Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, DECEMBER 25, 1879.

[No. 52]

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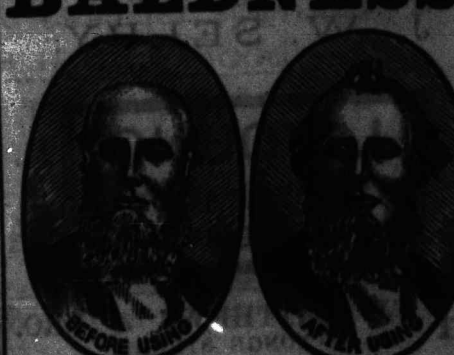
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ELECTION, JANUARY 5, 1880

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Dominion Churchman.

THURSDAY, DECEMBER 25th, 1879.

IN illustrating the value of giving lectures on Church History, it is stated that at a recent meeting at Alfreton, in Derbyshire, a nonconformist minister remarked that the fact of the continuity of the church was quite new to him, and that he had thought that "Episcopacy did not exist in England until introduced by Henry the Eighth and his Parliament."

The Bishop of Worcester has again written to the Churchwarden (Mr. J. Perkins) of Bordesley, in which he says: "I cannot admit the validity of your arguments. In whatever respect the bread consecrated for use in the Holy Communion by the Vicar of Holy Trinity differed from such as is usual to be eaten, the offence committed by the person who carried it away under the pretence of communicating, remains still, in my view, as a profanation of the Sacrament of the Lord's Supper."

The Liverpool Bishopric Fund has nearly reached the sum of £50,000 stg. When they have invested £60,000, the committee will be able to go to the Ecclesiastical Commissioners, and availing themselves of the guarantee fund provided by Act of Parliament, they will be in a position to claim the Bishop.

In concluding a masterly article on "Anglican Advantages" (No. 5) *The Church Times* remarks: "Thus, there is no security any longer for doctrine in the Roman Church, whereas the Church of England is anchored by the double cable of Scripture and history, so that no change in her teaching has taken place, or is to be apprehended."

Some intimation has been given of an intention to dispose of the Church of St. Bartholemew the Great, Smithfield, whereat great indignation is expressed in certain quarters. Very few people have an idea of the magnificence of this old Abbey Church, which is daily open at mid-day for worship. The Ambulatory, the Abbot's window the Norman arches and the mighty pillars present a different aspect from most of the city churches.

The marriage of the King of Spain with the Archduchess Marie Christine, of Austria, was celebrated at Madrid on the 29th ult.

The Count de Grimberger, one of the wealthiest noblemen of Belgium, died at Brussels recently. Before dying he had to invoke the intervention of the public authorities to be disembarassed of those who wanted him to die with the rites of Roman religion.

Recommendations have been officially issued with regard to the Divinity School, Dublin, proposing that it shall still be part and parcel of Trinity College, that the Divinity Professorships shall be opened to clerical graduates of the Church of Ireland; and that the amount now expended on the Divinity School, shall be secured to the uses of maintaining a Theological Faculty and a Divinity School in Trinity College.

The distinguished service reward of £100 stg. per annum, vacant by the death of General Bell,

has been awarded to Colonel Pearson, in recognition of his services in Zululand, more particularly by his holding Fort Ekowe for three months, surrounded on all sides by the enemy, until relieved by Lord Chelmsford.

The earl of Durham died on the 27th ult., at the age of fifty-one. He was the last surviving son of the first Earl of Durham, who was Governor General of Canada.

Mr. Gladstone's election campaign in Midlothian, has caused much excitement. According to the *Times*, "if his journey to Edinburgh was a triumphal progress, his appearances in Midlothian have been a continued ovation. Delicate ladies equally with robust men defy the elements in their devotion to the hero of the hour."

Yakoob Khan has been sent off to India, at the command of the Viceroy, and some progress has been made in the appointment of chiefs to preside over districts in Afghanistan, which have no longer an Ameer.

It is ascertained that the harvest in Ireland has been better on an average than in England or Scotland. The discontent arises in part from failure of the potato crop in some localities almost entirely depending upon it; and the failure is aggravated by the difficulty of drying turf for fuel.

At a recent ordination service in St. Thomas' Church, New York, Bishop Potter performing the office, the Rev. E. B. Rice was admitted to the order of Priests; Messrs. G. A. Anderson and J. B. Morse were admitted to the order of Deacons. Mr. Anderson leaves the Methodist Episcopal body, in which he has been pastor for ten years. His wife is a granddaughter of the late Commodore Vanderbilt.

THE SUNDAY AFTER CHRISTMAS DAY.

THE distinction between the services on Christmas-Day and those on the Sunday following it is generally understood to be this: that, on the Great Festival itself the Church regards the condescension of the Son of God in becoming man, whereas on the Sunday she sets forth the exaltation of man's nature by such condescension. On the Festival, the Son of God is manifested to us as Immanuel, God coming from the skies to dwell with man as a man; on the other, the sons of men are exhibited to the eye of faith as becoming the sons of God, through the adoption won for them by the Holy Child Jesus. We are heirs of God through Christ, because of the fulfilment of the promise contained or involved in His Name, "He shall save His people from their sins."

This year, the Festival of the Holy Innocents happens on this Sunday. The observance which dates from a very early period is an important one and stands connected with several fundamental principles of Christianity. As St. Cyprian remarks: "The Nativity of Christ commenced forthwith with the martyrdom of infants, so that those who were two years old and under were put to death, for His Name's sake. An age not yet capable of conflict, proved fit for a crown. That it might appear that they are innocent who are put to death for the sake of Christ, innocent in-

fancy was slain for His Name's sake. It was shown that no one was free from the perils of persecution, whenever such accomplished martyrdom." The barbarous event of the destruction of the children of Bethlehem is spoken of in secular history. The Gospel for the day gives the Evangelist's account of it, while the Epistle sets forth the Heavenly sequel of that event in the mystical language of the Apocalypse. The martyrdom of the innocents has always been viewed in this way by the Church; and the tender feeling with which these first witnesses for the Holy Child Jesus were kept in memory is illustrated by a well-known hymn written in the fourth century, and beginning (as translated into English), "All hail! ye infant martyr flowers." As one of the early Christian writers remarked: "It was as if He was saying already, 'Suffer little children to come unto me, for of such is the Kingdom of Heaven.'" With a new glory He crowned infants, and in His own beginnings consecrated the first fruits of little children; that hence we might learn that no one among mankind is incapable of a Divine Sacrament, since even that age was fit for the glory of martyrdom. Christ loves infancy, which He took on Himself both in mind and body; He loves infancy as the mistress of humility, the type of innocence, the form of meekness.

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New year's will soon be here; we want all to pay up their arrears to the end of this month, and send one dollar more for next year. We hope all will renew and make every effort to get us new subscribers. Do not put this off until after New Year, do it immediately, get your neighbours to subscribe and forward their subscriptions with your own. Many of the Clergy, Laity and Ladies have sent us most encouraging reports, and we hear of many more making every effort to get new subscribers. There are many Parishes we have not yet heard from; we hope the clergy and friends in those Parishes are actively at work. By each subscriber spending a few hours in this good work, thousands of names would be added to our list. We hope all will make every effort at once to get us new subscribers.

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CATECHISING.

OUR attention is at present being called by editorials in a city contemporary to the subject of "pulpit oratory" as a means of instruction, and the decline of it in the present day. Eloquence in preaching is, no doubt, a thing much to be de-

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sired in speaking "wisdom among them that are perfect," but its good effect on the simple and ignorant has seldom been perceptible. Though no man, perhaps, was ever better qualified than St. Paul for a display of eloquence, yet we find that it was a thing that he always avoided. He himself declared that he "came not with excellency of speech or of wisdom. . . My speech and my preaching was not with enticing words of man's wisdom, but in the demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." Upon a more catechetical mode of preaching did St. Paul depend for success. And our want of success may, in a great measure, be attributed to our dependence on studied, continuous discourses, rather than on that catechetical instruction, in the doctrines of the gospel, which our Church requires every clergyman personally to impart to the young and ignorant of his flock.

That the catechetical mode of communicating instruction was the one adopted by the early Christians cannot reasonably be doubted. The word (*Katecheo*) from which our word catechism is derived, is the word generally used in the New Testament when the imparting or receiving of instruction is mentioned. The following are examples of its use: St. Luke i. 4—"That thou mightest know the certainty of these things wherein thou hast been instructed (catechised);" Acts xviii. 25—"This man was instructed (catechised) in the way of the Lord;" Rom. ii. 18—"Being instructed (catechised) out of the law;" 1 Cor. xiv. 19—"That by my voice I might teach (catechise) others also." It is now the mode by which all secular as well as religious instruction is most successfully communicated. No master in any school, or professor in any college, would depend on a continuous discourse on any subject, no matter how eloquently delivered, as a sufficient means of communicating knowledge to his students. He first delivers his lecture, and then breaks it up into a catechetical form, both to satisfy himself that they understand the subject, and to impress it more deeply on their minds. And why should not our preaching be after the same manner, and attended with the same successful results? We may depend upon it, that if the Church's plan of systematic catechising were faithfully carried out, it would be far more effective than the most enticing pulpit oratory. Dr. Norman McLeod was one of the most eloquent preachers of this century, and yet we have in his journal the following melancholy record as to his experience of the value of pulpit oratory, which could not possibly have been the case had the more familiar catechetical mode of instruction been adopted. It was catechising that laid bare the ignorance, and catechising would have been the remedy:—"I received the following answers from two intending communicants, and they illustrate a fact that has often been impressed on me, respecting the possibility of persons being regular at church all their lives, and yet remain ignorant of the simplest truths:

"Who led the Children of Israel out of Egypt? *See.*

"Who was Eve? *The Mother of God.*

"What death did Christ die? (After a long time) *Hanged on a tree.*

"What did they do with his body? *Laid it in a manger.*

"What did Christ do for sinners? *Gave his son.*

"Any wonderful works Christ did? *Made the world in six days.*

"Any others? *Buried Martha, Mary and Lazarus.*

"What became of them afterwards? *Angels took them to Abraham's bosom.*

"What had Christ to do with that? *He took Abraham.*

"Who was Christ? *The Holy Spirit.*

"Are you a sinner? *No.*

"Did you ever sin, and do you love God perfectly? *Yes.*"

Here we see that it is possible for some people for a long time, to "sit under" the most eloquent pupil oratory, and yet make little progress in Christian knowledge.

LEAKAGES TO ROME.

I.

A CORRESPONDENT is sorely exercised in his mind over an editorial that appeared some time ago in the *Toronto Mail* about the leakage to Rome, which, it is asserted, is constantly going on at present from the Church of England.

We have more than once dealt with the subject at length, but as it seems that in Roman, as well as in Anglican circles, especially in the Province of Quebec, the matter still, on the one side, excites interest and enquiry, and, on the other, is the cause of a triumph which is the offspring of ignorance of the real facts, we feel sure that those of our readers to whom the whole question is familiar, will bear with us if we devote some space in this and succeeding numbers to dealing with it somewhat more *in extenso* than before. The Church has to bring forth from her treasure-house things both new and old. So also is it the duty of Church journalists to put before their readers the old, old story, told in every sort of way, to hold up the truth so as to show it in every phase. We would propose, therefore, to show in this paper the causes of the modern secessions to Rome, and this in such a way as to convince our readers that they are of a very different kind, as to quality at least, from those which were the apparent result of the movement inaugurated by the writers of the "Tracts for the Times." We ought rather to say the writer of these tracts, as the further developments of Cardinal Newman have proved that not Dr. Pusey, still as of old, like Keble or Williams, (now seeing the Truth eye to eye), a loyal member of the Church of England, but he himself was the real perturbing spirit in those troublous times. In those days dogmatic truth was threatened; now-a-days, it is men's lawless selfishness and pride that are touched. Hence their speedy scandalizing; hence their base desertions in the face of the enemy. And while we would not for a moment deny that this leakage does go on, we emphatically deny that it is a leakage from the Church of England, or due in the least to her training and teaching. As her doctrine is founded on that of the Apostles and Prophets, and as the Author of her system is none other than Christ Himself, it would be as reasonable to accuse Him of being the cause of heresies and schisms, as to lay to her door these fallings-away from grace given, which none deplore more than the dutiful sons of the Church. These leakages must be; for, just as in a healthy body, that which would otherwise injure it and undermine its constitution must be thrown off, so is it in the body spiritual. The unsettling element must be got rid of, and in the material order this cannot be done without some discomfort and unsettlement to itself and others, so is it in God's order. "Offences must come," says the Master, and with the offences uneasiness, and too often unfaith on the part of those scandalized. Not

against the Church, however, but against the scandalizers is the woe denounced. Our wonder is that men should be astonished at all at such occurrences. If they had true faith they would remember that Christ does not send peace by a sword, and that that sword has ever been at work in the Church. In St. Paul's times there were divisions and worse. St. John anathematizes those who were unsound on the subject of our Lord's Divinity. St. Athanasius was well nigh the one Christian left when "the whole world woke up one morning to find itself Arian."

Sabellianism, Manichæism, and Romanism have in turns rent the body of the Church. But none, save the infidel, have for that reason turned round and accused her of being the teeming mother of error; or, except Romanists themselves in later days, condemned that Bible which these heretics have so distorted, as the fountain and origin of evils so deadly. The same rule then surely holds good in the present day. Now, as then, men will misuse their private judgment, will pervert, to their own shame, that which should be to their glory, and will turn to their own ruin that which would, if rightly used, make for their soul's health. The apparent causes of this are various. On examination, however, it will be found that they spring from three capital founts: the lust of the eye, the lust of the flesh or the world, and the pride of life. There are those who deem that no worship can be acceptable to Almighty God, unless accompanied by a number of meretricious accessories, which are not only not of the essence of true religion but are even against the discipline of the Early Church. With such persons, self will be found to be the ruling power—the idol which with them takes the place of Almighty God. These, again, are not unintimately connected with those who would fain ignore the precepts of self-denial which form the foundation of all perfectness—to whom the imitation of Christ—as far as concerns taking up the Cross and following Him—is a stumbling block and a rock of offence. For such, however, having no room in the system of the Church, Romanism makes the way easy by the *principle of substitution*:—that it to say, she grants these votaries of pleasure every license, while she leaves to the devotees of the cloister, or the few who are outside, the task of offering up their mortifications and prayers in satisfaction for the sins of outsiders—who in their turn endow convents, build churches, or perform other "corporal works" for the benefit of this or that religious order or the advantage of the Holy See. Thus, on condition of going to Confession or Communion at least once a year, and contributing in the way of alms deed, a man or woman may live a life of pleasure all the year round, and yet have not only a claim, but the right to all the privileges of "the Church" in this life and after their death. Hence the numbers of butterfly army officers, giddy girls, aristocratic government employees, and votaries of fashion, who contrive as it were to kill two birds with one stone, to satisfy the demands of "the Church," to conform to the world at the same time. There is again a third class, that of those who would rather rule in a false system than serve as meek and lowly followers in that of Christ. These are impatient of control: "I will not serve" is their cry, and in order that they may "reign as priests," they desert their colours in the army of God and go over bodily to the enemy, by whom they are received with open arms and honored and preferred, even to being created "Princes of the Church," as they would not have been had they been con-

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tent to wear the quiet livery of the Church Catholic. Their now-a-days excuses are various. They object to the Royal Supremacy. If so, they can step over the border, and labour in the poor down trodden Church of Scotland; or they can cross St. George's Channel and devote themselves to working for Christ in the Church of Ireland, which never more than now needed a learned and loyal priesthood; or they can leave houses, and brethren, their native land, to preach the Gospel to the heathen or to their countrymen in the Colonies. That excuse, therefore, avails them naught. Or they consider that this doctrine or that is not taught by the Church of England, or that the Civil Power has stamped out this or that practice of antiquity. But, on examination, it will invariably be found, either that these querulous persons are ignorant of what is and what is not the doctrine of the Church of England, which undoubtedly teaches all truth, and nothing either short of or beyond the truth, or that what they imagine to be Catholic doctrine is either their "own 'doxy," or some accretion added on by Rome, and not the doctrine of Christ's Church at all, as for example, those of Transubstantiation, compulsory Confession, or irrevocable vows of celibacy or "religion" falsely so-called. Or they are impatient of the Privy Council decrees anent this ceremony or that. But before they complain of these decisions, would it not be better for them to try whether or not these ceremonies are (1) essential to salvation or (2) such as have been used always, everywhere, and by all men in the Church Catholic. If not, why should they straightway be offended because some pet posture has been condemned, some light put out, some non-essential vestment abolished? Is the faith of the Church thereby lessened? Is dogmatic truth thereby blotted out? Is the Church Herself endangered together with Her means for the salvation of souls? If the chasuble or the colored stole has to be discarded, is it of necessity that the doctrine of the Holy Eucharist is thereby impugned, or those of Baptism and the Laying on of Hands discarded with these outward adornments? If so, how was it with the Church in the Catacombs; how with the Church in Cromwellian times or in the days of persecution and proscription in Scotland? When the rites of religion had often to be celebrated without vestments, lights or music! Did St. Peter or St. Paul abandon the Fold because the State in those days set its face against not a mere outward ceremony but against all Faith itself? If they did not, why should these impatient cowards, Demas-like, forsake the Church, and thereby give occasion to the enemy to blaspheme? If they would but let patience have her perfect work, if they would but act up to the Confirmation graces and be strong, if they would but tarry the Lord's leisure and believe that Truth must conquer in the end, we should not hear of such faintheartedness with its consequent abandonment of all the privileges which we believe, as well from reason as from revelation, are to be found in their fullness and integrity in the Church of England only.

CALENDAR—1880.

THE new Church Calendar for next year is about coming from the press, and will be mailed to any clergyman of the Church in Canada, Price, twenty-five cents. It will contain much valuable information, which we trust will render it most useful to every clergyman and also to laymen. It appears as an appendix to the

Clerical Guide, and can readily be attached to that work. Those of the clergy who may not yet have remitted for this year's Guide will please do so on receipt of the appendix.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT).

HALIFAX.—The Lord Bishop at the meeting for the "Inebriates Home" moved the adoption of the report. He spoke strongly of the need of the Institution, and expressed earnest hopes that its present intention to close the Home temporarily would only be necessary for a very short time.

St. Luke's.—A Home Mission meeting was held on the 9th inst. in the School. Speakers.—The Bishop, the Rector, the Clerical Secretary and W. C. Silver Esq.

BOARD OF HOME MISSIONS.—A public meeting of this Society was held at the school house of St. George's church on Wednesday evening. Addresses were delivered by the rector, Rev. J. B. Uniacke A. M., J. Johnston Hunt, and the Diocesan Secretary. The rector clearly and forcibly laid the claims of the Society before his people, and urged them strongly to renewed effort on behalf of mission work. J. J. Hunt, with great earnestness spoke of missionary work in general, and our own diocese in particular, and feelingly alluded to the privations and hard work of our missionaries. The Rev. Secretary gave a brief report of his visit to the missions of the Province, spoke of the state of the funds, and appealed to a sense of duty rather than charitable impulse, constant, rather than spasmodic giving and work. The choir rendered good service, and, all in all, the evening was (if continuance is an index of feeling) thoroughly enjoyed by all. The Benediction was pronounced by the chairman, Rev. J. B. Uniacke.

St. George's.—An additional clergyman has been engaged for this Parish. It is understood that the salary of the new Clergyman will be defrayed by a benevolent lady, who is foremost in every good work.

WYMOUTH.—The new Church, which we mentioned some time since is notable for the amount of its stained glass. The east window has single figures of "The Master" with St. Andrew and St. Peter. Another has "The good Samaritan," and all are filled with colored glass of same description. The woodwork too is raised in color, and the whole effect is such as to be ground of sincere congratulations to Rev. P. Fillet and the Parish.

MONTREAL.

(FROM OUR OWN CORRESPONDENT).

MONTREAL.—St. George's P. M. C. A.—This excellent society is still living and doing a good work. The annual meeting was held a couple of weeks ago, and was fairly well attended. It was addressed by Dr. Sullivan, Canon Norman and others. Dr. Sullivan struck the right key when he talked about a "Church institute" being established where our young men can work at once for Christ and the Church. The idea is a capital one. If we had a house or rooms on St. James' Street that could be used as an association building, with a reading-room and clergyman's waiting room, and a shop down stairs for the sale of Church literature, the undertaking would pay. In connexion with the Union Young Men's Christian Association on Craig Street, there are many young men working hard and faithfully and, we doubt not, doing good. If all this enterprise of our own young men would be turned into Church channels exclusively, the gain to the Church in Montreal city would be simply immense.

St. Stephen's.—There is always something of interest going on among the members of this congregation. That they are up to their very lips in business matters pertaining to the erection of their new and splendid church, does not seem to be any bar to the frequency of their meetings,

either amongst young or old. Thursday evening last the basement of the church was well filled on the occasion of a social meeting of the congregation. Miss Salter sang a song; so also did Miss Williams and Messrs. Chase and Johnson. Mr. Tuft's reading was well received. Canon Evans was present, and, as usual, succeeded in making all present feel happy and pleased.

St. James the Apostle.—A musical and literary entertainment was given in the school-room of this church on the 11th inst. Long before the hour to commence every seat in the edifice was occupied. Piano duets were given by Messrs. A. M. Perkins and J. H. Robinson. Mr. F. J. Hamilton gave two original readings, one of which was entitled "A Moving Story." The first one, which is said to have been written for the occasion, described "Bob's First Love," and followed the youthful worshipper at Cupid's shrine through a series of ludicrous situations. An "Ariaie Carbetta," (La Traviata) Verdi was given by Madame Waters, as was also the "Canzonetta Mia Piceralla," from Gomez. Miss Alice Strong recited "Bingen on the Rhine." "The Psalms" (Faure), and "Not a Sparrow Falleth" (Abt), by Mr. W. Millar. A part-song, soprano chorus, "Christmas Morn," and quartette, "When Twilight Dews," brought a delightful entertainment to a close about 10 o'clock. The entertainments, and indeed everything connected with St. James the Apostle are done in excellent style. The clergy are perhaps as well known as any two in Canada: they are Canons Ellegood and Norman. We hope to give some account of the rise of the parish before many weeks.

Christ's Church Cathedral.—The collections on Sunday, 30th ult., in this Church for the liquidation of a debt of some thirty thousand dollars, amounted to about five hundred dollars. Not bad; but we should have been better pleased had the amount been, not five hundred but five thousand.

St. Luke's.—Mr. Des Brisay is always at work. Last Thursday evening his lecture room was comfortably filled on the occasion of a congregational social. Singing, &c., made the time seem very short.

LACHUTE.—The Rev. Henry Evans is agitating the erection of a church in this place. His new church at Arundel is a little beauty. We trust the friends of missionary work throughout the Diocese will give Mr. Evans all the pecuniary help he needs. Lachute will require a good, large, substantial church, that will be, in some respects at least, a credit to the Church. There are not many Church people in Lachute at present, but we ventured to predict in these columns not many weeks ago that Mr. Evans was just the man to take away, by God's blessing, this reproach from the place.

PHILIPSBURG.—We understand that the Rev. William Westove, who has been taking temporary duty here, is likely to be appointed rector of the parish. We are heartily glad of it, and we wish both parish and pastor success and happiness.

DUNHAM LADIES' COLLEGE.—This was a private school kept by a lady who opened it first of all as a day school; then she started a little boarding school, and did wonderfully well. We are sorry that questions of finance should be a cause of trouble to Mrs. Oakley or the corporation. We would be very sorry indeed to see the corporation interfere between Mrs. Oakley and her creditors, as it is wholly a personal matter between the creditors and that lady.

THE Bible Society.—In conclusion, Mr. Archibald evidently loves the general rather than the specific in this discussion. To not one of the five simple questions I proposed does he attempt the shadow of an answer; yet he coolly asks me to come on with new "arguments." To continue the argument with profit Mr. Archibald must please come to close quarters, and make up his mind as to what it is he does really mean to say, and then say it. It will suffice for the present if I also quote the text mentioned by Mr. Archibald in his last letter, St. Paul's words, "Mark them

which cause division and avoid them," and put any comment upon them in the form of a syllogism for the reverend gentleman's consideration. St. Paul directs Churchmen to avoid those who cause division; Reformed Episcopalians, Plymouth Brethren and other sectarians are causes of divisions, therefore Churchmen should avoid them. But Churchmen cannot avoid them if they attend the meetings of the Canadian Bible Society; therefore Churchmen should not attend the meetings of the Bible society. There are a few dilemmas here; Mr. Archibald can take any horn he chooses.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

RICHMOND.—The following address has been presented to the Rev. A. C. Nesbitt, rector of Richmond:

Reverend and dear Sir,—We the churchwardens and vestry, on behalf of your congregations in Richmond, Marlborough and Goulbourne, feel much pleasure at the opportunity which the present occasion affords, of unitedly expressing our appreciation of your pastoral services amongst us since your appointment to this parish by the Lord Bishop.

During the two years you have labored here, your course has been marked by untiring anxiety, which has elicited this spontaneous expression which we now accede, and of which as a token, we ask you to accept at our hands this beaver coat, with which we present you, praying that you will long be spared to wear it, and to proclaim, as you have always done, fearlessly and uncompromisingly the doctrines of the old Catholic Church, and hoping, reverend sir, that both Mrs. Nesbitt and yourself may enjoy God's blessing resting on you, during your journey through life, and wishing you many happy returns of the approaching joyous festival of Christ's Holy Church, believe us to be sincerely and respectfully yours, T. V. Lyon, H. A. Bennett, Churchwardens; Miss Carrie Hill, Mrs. M. E. Lewis, Miss E. T. Scott, Committee. Richmond, 12th December, 1879.

Reply.—To the Churchwardens and Committee—My Dear Friends—This handsome and useful token of the esteem in which you hold your Priest, I accept with delight and great satisfaction. The feeling of delight and satisfaction is deepened by the knowledge of the fact that this offering is made by the whole parish, composed as it is by the three congregations of St. John's, Richmond, Marlborough and part of Goulbourne. In your well conceived and happily expressed address you mention your satisfaction with my, as you term it, fearless and uncompromising teaching of the Catholic faith. Well, my dear friends and parishioners, this pleases me intensely, especially in these times, when so many are fond of nothing definite in religious belief, a result of the divorce effected in the minds of many between divine truth and the divinely organized witness, keeper and interpreter of that truth, the Holy and Apostolic Church. With God's help, I intend to be in the future even more fearless and uncompromising in life and teaching, for never in the history of God's Church was it more necessary than in this bewildered and sect-ridden portion of the 19th century. This beaver coat, I suppose, is symbolical of how you wish me to work—"to work like a beaver." Well, I shall try to imitate that celebrated Canadian. You were very kind in your special mention of Mrs. Nesbitt. On her behalf I thank you very sincerely, and would simply say that she does take a good deal of interest in her husband's welfare, which she knows to be very intimately bound up with his parish. Wishing you much happiness and joy in the approaching holy season of the nativity of the God-man, our Divine Lord and Saviour, Jesus Christ, I am affectionately your friend and Priest.

A. C. NESBITT.

The Rectory, Richmond, 12th Dec., 1879.

Mission Deputations for the Rural Deanery of Lanark and Renfrew. Number three has not yet been arranged.

Deputation No. 1.—Rev. K. L. Jones, Convener, Rev. R. D. Mills, Ashton, Wednesday, January 21st, 7 p.m.; Carleton Place, Thursday, 22nd, 7.30 p.m.; Ennisville, Friday, 23rd, 7 p.m.; Balder-

son's Corners, Monday, 26th, 7 p.m.; Lanark, Tuesday, 27th, 7 p.m.; Bathurst, Wednesday, 28th, 7 p.m.

Deputation No. 2.—Rev. Stearne Tighe, Convener; Rev. G. W. G. Grout, Renfrew, Tuesday, January 6th, 7 p.m.; Arnprior, Wednesday, 7th, 7 p.m.; Galetta, Thursday, 8th, 7 p.m.; Pakenham, Friday, 9th, 7 p.m.; Antrim, Tuesday, 13th, 7 p.m.; Almonte, Wednesday, 14th, 7 p.m.; Clayton, Thursday, 15th, 7 p.m.

No. 3 not yet filled.

Deputation No. 4.—Rev. A. W. Cooke, Convener; Rev. R. J. Harvey, Smith's Falls, Tuesday, January 13th, 7.30 p.m.; Pike Falls, Wednesday, 14th, 7 p.m.; Lombardy, Thursday, 15th, 7 p.m.; Montague, Orange Hall, Friday, 16th, 7 p.m.; Franktown, Sunday, 17th, 10.30 a.m.; Prospect, 8 p.m.—C. P. EMERY, Rural Dean.

The P. O. Address of the Rev. E. W. Beaven is Brookville.

TORONTO.

ST. JOHN'S, RUNNYMEDE.—The vestry meeting in this mission was held on Friday, 19th inst. Messrs. Murray and Kennedy were appointed churchwardens; Mr. Miller, delegate; Messrs. Wellsman and Carter, sidesmen; Mr. George Vaughan, librarian.

CHURCH OF THE ASCENSION.—On Sunday last the Lord Bishop of Toronto held an ordination in the Church of the Ascension, when Mr. Henry Grasett Baldwin, B.A., was admitted to the order of deacon. The candidate was presented by the Rev. Canon Givens—who has been in charge of this church during the vacancy—who also read the morning prayer. His Lordship preached an eloquent and appropriate sermon, from St. John xx. 21. It being understood that Mr. Baldwin is to be appointed to the incumbency of this church (erected as a memorial to his late father), a large concourse of friends, in addition to the ordinary congregation, filled the church, notwithstanding the inclemency of the weather. The musical portion of the service, under the new organist, Mr. Bayley, was well rendered. Mr. Baldwin preached in the evening to a large congregation.

HALIBURTON.—A social tea and concert on behalf of St. George's Sunday School (addition to the library having been much needed) was held on December 12th, 1879. The table was handsomely represented with all the luxuries of life. After a sumptuous repast, the following was presented to the audience; Duet, Miss Crawford and R. S. Johnston; Glee, Sunday School children; Solo, Miss Wastle, was well rendered, displaying her full, rich soprano; Semi-chorus, "The Spirit Tree," exhibiting Love, Joy, Peace, Longsuffering, Goodness, Faith, Meekness and Temperance, had a very pleasing effect; Solo and Chorus, "The Shaking of Hands," by Miss Dover and R. S. Johnston, was very appropriately given; instrumental music by Dr. Low and Miss Crawford was skilfully performed; the singing of Mrs. Colman and Mrs. Crosweil was very well executed; the dialogues also added much to the entertainment, and the reading by Mr. Wastle was particularly well rendered, exhibiting much culture as a reader; National Anthem. Proceeds brought the sum of \$17 total.

SYNOD OFFICE.—Collections, &c., received during the week ending December 20th, 1879.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Collingwood, \$18.00; St. Matthias, Toronto, \$1.39; North Orillia and Medonte: St. Luke's \$4.00, St. George's \$1.50; Aurora, additional \$1.00; Apsley, St. George's, 98 cents, St. Stephen's, 46 cents; Ashburnham, \$24.00, Otonabee \$4.87; Batteau \$5.25, Duntroon \$4.00; Grace Church, Markham, \$5.50, Stouffville \$2.81. *Annual Subscriptions.*—Rev. Isaac Middleton, \$5.00; Rev. Dr. O'Meara, \$5.00; Rev. John Farucomb, \$5.00.

MISSION FUND.—Thanksgiving Collection.—Collingwood, \$18.55; St. Matthias, Toronto, \$2.11; Darlington, Bowmanville, \$6.62; Enniskillen, \$2.00; Grace Church, Markham, \$6.85. *July Collection.*—St. Matthias, Toronto, \$3.05. *Missionary Meetings.*—Bradford, \$5.15; Middleton, \$1.60; Coulson's Corners, \$1.25.

TRINITY COLLEGE.—On the 18th inst., the annual Convocation of Trinity College was held for conferring degrees in Arts and Medicine, &c. Having not attended these Assemblies for some years, we were very agreeably surprised to witness so interesting a ceremony, and to find the young gentlemen in the College, seniors and freshmen, so many in number as they were, and above all inspired with such intense love and zeal for their Alma Mater as they appeared to be on that occasion.

The Chancellor, the Hon. G. W. Allan, most worthily filled the chair. On his left was the Provost, having recently returned from his visit to England. His Lordship, Bishop Sweatman, occupied a seat to the right of the Chancellor. Professors Jones and Boys, and the Rev. A. J. Broughall sat on the left of the Provost. There were present also many dignitaries of the Church, both of this and other dioceses in Ontario.

The body of Convocation Hall was densely filled with the friends and patrons of the College from the city: the number could not have been less than 300, of whom more than half were ladies. And, if according to Milton

—"Ladies' bright eyes

Rain influence and judge the high emprise," then the young gentlemen who competed for prizes had all the inspiration upon them which the chivalrous contestants for public honours can have. Before the Chancellor and the Professors entered the hall, the young gentlemen of the College filled the gallery in full force, and entertained the assembly with the usual humorous songs, witticisms and extravaganzas which constitute the programme on Convocation days in the Colleges of Cambridge and Oxford, and the principal colleges of the United States, Yale, Harvard and Columbia. The performance evinced no lack either of ability or spirit. This is one of the traditional usages of the youth at British Colleges, and is considered a part of the freedom of the English subject as it exhibits itself in College life.

The Chancellor, whose personal ability and honourable social position would grace the highest offices, delivered an eloquent address of moderate length. He said "he was gratified to witness on this occasion the largest assemblage of friends that he had ever seen on Convocation Day; showing an increase of interest and confidence in the College. He was glad also to observe an increase in the number of the freshmen entering the College this year.

He would remark that there had been an enlargement of the Curriculum as far as the College Council had possessed the means of enlargement.

It would afford pleasure to the friends of the College to know that the Scientific Department of the College had been recently much improved, and that it would shortly receive a large gift of valuable Scientific apparatus.

The college, he said, had done good work in the past; the Graduates would compare favorably with those of any other College in the Country. The young men who had gone out from the College to embark in the several professions had creditably sustained the honor of the College. Yet the institution was but young and would need enlargement. A movement had been commenced some time ago to endeavour to increase the number of Professorships in the College. This end would be attained as the College acquired the means to accomplish it.

He then addressed the Provost, welcoming him again amongst us, and congratulating the College upon having him once more in his old place, even though it should be but for a short time. It must be to them always an unequalled pleasure to have him with them—though but briefly—him who had been their first and only Provost as yet, him whose whole professional career had been bound up with the life of the College. This sentiment was received with most enthusiastic and prolonged cheering, by the students of the College.

The Chancellor finally addressed his Lordship, Bishop Sweatman, soliciting from him the same earnest and faithful patronage of the College which his predecessors in the Episcopal office had always given.

This concluded the Chancellor's address, which was very warmly applauded by the young gentlemen of the College.

His Lordship Bishop Sweatman next came forward, and was loudly cheered by the College and the assembly.

He expressed the great pleasure it afforded him to be present on this occasion in his official capacity to witness the result of the work of the College. He said he was pleased with the exhibition of vehement regard for the College which had been seen in the young men of the institution: it reminded him of his own old alma mater, of which he had seen something again very recently in his late visit to England. He thought there could scarcely be a stronger or more noble passion than that which binds a man to his college. There could hardly be a profounder gratification than that afforded a man who should return to his college after the lapse of years, if he had acquitted himself worthily even in the minor degrees, to feel that he could reflect some credit, though but slight, upon the place of his early studies; and that his college would consider him to be worthy of its immortalizing badges of distinction. He hoped that the college motive would always be a powerful incentive to industry and honourable action to the young men before him. The receiver of college honours should be nerved and stimulated by them to endeavour to do honour to his college.

He then expressed his regrets at the Provost's retirement from the College, for two reasons, first: that the College would lose his long-enjoyed services on its behalf, and also that he would personally lose his very valuable counsels in ecclesiastical affairs. He had by the means of more intimate acquaintance learned to esteem the Provost more than before. A voyage across the Atlantic was supposed to be a hard strain upon friendship. An Atlantic voyage had bound him more strongly to the Provost. The Provost and he had not succeeded as yet in finding a man to succeed the Provost; but there was no reason to doubt that this could be accomplished in a short time. He trusted that the College would yet receive the united support of the Church in this Province. When that event should be brought about, the College would then indeed be a glory in the land. He professed his desire to render the College all the service he could.

His Lordship's speech was loudly applauded by the students. We think the students must have corrected the opinion, if they before entertained it, that his Lordship was not a reliable and faithful patron of the College. His reiterated professions of desire to serve the College, and his warm and cordial wishes as to its future progress, must have assured them that the Bishop will not betray his position as a guardian of the College's interests.

The Bishop then resumed his seat, and the Provost rose to speak. This was the occasion for prolonged and vociferous cheering on the part of the students, in which they were joined by the whole assembly, who rose and shouted with the utmost demonstration and esteem. He expressed his most sincere acknowledgements for the honor which had been done him by the flattering terms in which he had been spoken of, and by the very warm and friendly manner in which he had been received by the assembly. He had been engaged a long time in Trinity College, and consequently could not but be deeply interested in the sentiments of the students and the alumni of the College towards him. To be received, then, as he had now been could not but be the greatest gratification of his life. It proved to him that his twenty-five years of labour, which had been the best he could give, was not contemned by those whom he most wished to please. He had not wished to leave the College. Other employment in England had been offered him without his seeking. And now that it had been he thought that a younger man might to advantage take the Provostship. The advance of age had made him feel his duties of Provost to be somewhat beyond his present energy. He said he would always consider that he was bound to the College, and when he might be in England in employment which he should take he trusted many opportunities would present themselves which he could embrace to promote the progress of the College. He would always seize any opportunity of this kind most zealously to benefit the College.

The Provost sat down amidst long continued applause. We have heard something lately as to

the affiliation of Trinity College with Toronto University. The subject is scarcely taken into consideration by any one; and if it should be seriously proposed, the maturing of plans for the affiliation of Trinity and other colleges with Toronto University would require years for its accomplishment. But we think there is not a Churchman of any loyalty of sentiment in the country who would entertain the notion for a moment. Trinity is now a splendid institution, considering the age of the country; and in the course of a few years, it will make immense advances upon its present state. The country has means to do this. The Church needs the College. And if the Church in Ontario cannot develop a college on the plan of the great colleges of Oxford and Cambridge, then our Church is much weaker, much less intelligent, and much less zealous than we think it is. Already the good blood of the country is enlisted in its cause. It numbers its alumni in every part of the land. And these friends are not anxious to bring the College under a national University. The work which Trinity College is doing, and the splendid prospect which is before it, need only be known and reflected upon to enlist for her the warm zeal of Churchmen throughout the country.

NIAGARA.

ELORA.—The Bishop has appointed the Rev. P. L. Spencer to the incumbency of this parish.

HURON.

(FROM OUR OWN CORRESPONDENT.)

BERLIN.—The annual missionary meeting was held in St. John's Church on the evening of Dec. 10th. The meeting was large notwithstanding the dark wet night. The Incumbent, Rev. Dr. Beaumont, presided, and after opening the meeting with prayer he addressed the audience earnestly and forcibly on the very momentous subject which had brought them together amid the inclemency of the evening. The meeting was also addressed by Rev. E. Softly of Haysville, and W. F. Campbell, Missionary Secretary of the diocese. The church has not a large congregation at this place, but the members are good. The inhabitants are mostly German Lutherans.

PARKHILL.—The Churchmen of St. James' have given tangible expression to their appreciation of the indefatigable labours of Rev. W. Johnson Incumbent of that very extensive mission. They have presented him with a horse valued at one hundred dollars. A more suitable present could hardly be made to one whose missions embraces not less than churches, and whose Sunday's journey to officiate in the several places is thirty miles. The Sunday Schools in connection with the church is compelled to have the superintendency of layman.

GOBERNICH.—A meeting of the vestry of St. George's Church was held on the 18th instant when it was unanimously resolved to erect a new church on the Rectory grounds at a cost of about \$10,000. The Rev. Canon Elwood has been spared to his people to witness much fruit from his long missionary labours in the region bordering on the great northern lake.

SARNIA.—The Indians of St. Peter's Church, Sarnia Reserve, are expecting a very pleasant, happy Christmas.—Divine Service and administration of the Holy Communion at 11 a.m.—Tea festival and a Christmas tree in the afternoon.

LUCAN.—His Lordship the Bishop of Huron attended the late missionary meetings in Trinity Church, Lucan, and St. James', Biddulph. The meeting of Trinity Church, especially, is said to have been very successful.

ALGONA.

SAULT STE. MARIE.—The following is an extract from a letter to the assistant Secretary of the Canadian and Foreign Missionary Society by the Rev. T. H. Appleby, and will be of interest to our readers, as showing how much has been done,

and how very much more remains to be done in his mission.

"I want at least \$700 more for my building work, and then \$500 per annum for five years towards the salary of a resident Deacon for St. Joseph's Island. This Island is twenty-five miles long by twelve or thirteen wide and has a population of about 2000, it is about seven miles from the mainland and often in spring and fall we are not able to reach it for two months together. I am building four churches on this Island, and if funds would allow, a fifth ought to be erected.

I have about 7000 in my mission, and the population keeps on increasing very fast. I have now 14 white congregations and one Indian station, and only a young Deacon to assist me; we have 100 miles coast line now, and as people come in we follow them up; then there are large interior settlements forming as well; and most of our travelling has to be performed on foot, but are most anxious for the ministrations of our Church, and the missionary's heart is often and often cheered by the deepest expressions of gratitude and thorough appreciation of the services, and overflowing houses speak of their attachment for the same.

God has certainly most abundantly blessed my labours in providing funds for the proposed new churches and I have the faith to believe that he will yet cause a sufficient sum to be raised not only to complete the churches, but to augment the stipend of another Deacon."

GRAVENHURST.—The Rev. Thomas Lloyd wishes to acknowledge with many thanks the kindness of the incumbent and vestry of the Church of the Redeemer, Yorkville, who have kindly donated to the Church of St. James, Gravenhurst, the whole of the chancel furniture of the old church; also to Col. Cumberland, who has so kindly sent the whole up freight free.

Correspondence.

All letters will appear with the names of the writers in full.

WHO SHALL TEACH THE TEACHERS?

SIR.—As the office of a newspaper editor is to teach from the editorial chair, it follows he himself should first be taught. But what are we to think of him who while having his inevitable say at Popery and Ritualism gets so mixed up as to confound the Benedictus with the Benedicite and to inform us that the former, which, by the way, is inspired—is "vastly inferior to the Te Deum"—not an inspired production! For this reason our editor fails to discover in it "any special appropriateness for its use in Lent." Can it be that a gentleman so learned in every respect and the head of the "Protestant Episcopal Divinity School is ignorant of the difference between the two canticles? If so, his theology and his knowledge of that Bible which he is supposed to know by heart are on a par—but probably not inferior to that professed by the party he so ably represents, both as to breadth of thought and largeness of heart. This being the case it is not to be wondered at that a correspondent in the same journal smelt out Popery in the Benedicite and twits the prayer-book compilers with error in allowing within its covers anything that so directly encourages the invocation of dead Saints as the "Song of the Three Children," who, as I read the hymn were alive when they sang it and apostrophised themselves therein. As well make out the Bible to be "Papistrie" because in it David, now dead, calls on his soul, still alive, to "Bless the Lord."

R. KEMP.

THE MISSION FUND.

DEAR SIR.—As I should be very sorry to occasion any misunderstanding about the Mission Fund, allow me to explain that when I sent in the notice of the C.W.M.A. last week that we had sent out \$850 worth of goods, I ought at the same time to have said, that none of the money we used came from the money given to us for the Mission Fund proper, but was only what had been subscribed especially for the Sewing Fund. If we had not been at work, the Missionaries we have assisted would have lost that amount of good, but the Mission fund of the diocese would not have been one cent the richer. The money would simply have staid where we found it—in the pockets of those whose sympathies we aroused. Yours etc. E. O'REILLY, Secy. S. Secy., C.W.M.A. Toronto, Dec. 14, 1879.

RURAL DEANERY OF EAST YORK.

To the members of the Ruridecanal Chapter—REV. AND DEAR BRETHREN.—At the last meeting of the Ruridecanal Chapter I was requested to call your attention to the very great advantage which would accrue to every one of us if a more general interest were taken in its meetings than is at present taken. I cheerfully accede to this request, for a long experience in the ministry has convinced me that there is nothing more advantageous to a clergyman in the discharge of the onerous duties of his office than a friendly interchange of thought with his brethren in the ministry. We all have had difficulties to pass through in our parishes; some of our brethren may now be passing through similar difficulties, and may require comfort or counsel to enable them to overcome them. I need scarcely say to my brethren in this Deanery that the experience of those who have passed through difficulties must be of incalculable advantage to those who are now weighed down by their burdens, and that, by the comfort or counsel we may be able to give them, we shall greatly assist them in bearing their burdens, and shall so fulfil the law of Christ. Again, the friendly discussions, which take place on the portion of God's word selected for examination, are calculated to enlarge our views upon the deep things of God which lie hidden in the secret recesses of His word. As each views the passages brought before us from a different standpoint, and under various aspects, we necessarily rise from the discussion of them with our views expanded, and our spirits invigorated; for this purpose, however, I think we should occupy sometime previous to the meeting in making due preparation for it, by reading critically the portion of the Greek Testament to be taken into consideration, and by studying out the subjects marked for discussion; if we do this, we shall be able, from the treasures stored away in the vaults of our memories, or in the folios of authors carefully preserved on the shelves of our libraries, to bring forth those things new and old which will bestow mutual benefits upon each of us. In addition to the consideration of the Pastoral Epistles in the original tongue, and to the subject that has occupied our attention with so much profit for some time past, namely, the Rubrics of the Communion Office, we propose to take up the examination of the arguments brought forward by the modern school of infidels, so as to be as fully prepared as possible to meet them. From the rapid growth of philosophic infidelity, and the ravages it is committing upon the minds of half-educated young men, I think that the prayerful consideration of such a subject will be attended with advantage to all of us; but to render it as beneficial as possible it should be reviewed in its different aspects, which can only be done by bringing to bear upon it the reasoning powers of different classes of mind, which, I am thankful to say, can be presented by the members of this Ruridecanal Chapter. In addition to these reasons of a general character for meeting as often as we possibly can for social converse, there is one of a more special nature, that makes me, as Rural Dean, desire that the meetings of our Chapter should be largely attended, namely, that by consultation on the state of our several parishes, I may be better informed respecting them, and better able to advocate their interests with the Bishop or the Mission Board. The next meeting of the Chapter is intended (D.V.) to be held at the Parsonage, Uxbridge, on Friday, January 9th. The subjects for consideration are the following: I. Tim. 6th chap., beginning at the 1st verse; the Rubrics of the Communion Office, commencing at that before the General Confession; and a preliminary discussion upon the present phase of infidel objections to the truths of Revelation. I would urge upon all the members of the Chapter the propriety of using every exertion to be present on that occasion, and I also request that they will inform the Rev. John Davidson, before the meeting, whether they can make arrangements to attend.

I am, &c.,
Unionville, Dec. 2nd, 1879.

JOHN FLETCHER.

Family Reading.

GOLD IN THE SKY.

CHAPTER XXI.

The journey was for naught so far as seeing Mr. Sawyers was concerned, he having, as Mrs. Merton expressed it, "just stepped out."

"Never mind, I will call again and see him," remarked Basil. "Perhaps the evening would be the best time to find him at home?"

Mr. Merton, with a certain quickness, conceived that Basil was one of those who had "come down" to try and find out their "great mystery," probably in hopes of getting the five hundred pounds reward, and he testified much anxiety to hear Mr. Crawford's opinion on all he had heard, as well as the

direction he next proposed to take, and what he next intended to do.

But Mr. Crawford was "one of them silent ones, as wasn't sent into the world to benefit other people with information," as Merton remarked afterward to his "missus," and, leaving their curiosity ungratified on all points, he took his departure, thanking him for the information he had given him.

"Yes, it's all take and no give with some people, and you're one of the some," muttered Merton, feeling that he had been defrauded of a justly-earned confidence.

In the direction of Ridley's farm Basil next bent his steps. It was a long distance, but it was not improbable he would get a lift along the road in some farmer's cart, and on this he relied. Worst come to the worst, the entire distance there and back on foot would not be too much for him, and the fresh country air was delightful to the Londoner, the nipping cold made exercise enjoyable and exhilarating, and the hard snow beaten-down roads were not unpleasant to walk on.

The Riddleys were not unknown to him. He remembered them in old Ridley's time, when the boys were boys, and the daughter no older than Gwendoline.

Whilst still in a dilemma on the subject, he perceived a man advancing in his direction along the road by which he had come, and he determined to wait and ask him to direct him on his way.

There was something about the man that seemed to be familiar to him. He could not call to mind that he knew anything of the man, and yet he scarcely ever forgot a face he had once seen, and as the man advanced, he rapidly taxed himself to recollect where and when he had seen him before.

The eyes were deep set in this man's head, and near together, his shaggy overhanging brows dark and questionable in expression; but as he came up, he took off an old mangy-looking sealskin cap, and as soon as he did this, and perceived the way in which the short stubby hair grew down towards the eyes, Basil Crawford knew his man.

"Did you wish to speak to me?" he inquired of the man.

"I met Mr. Merton, please, sir, and he said you were wishing to see me."

"What is your name?"

"Jem Sawyers"—and he turned his cap about in his hands.

"Oh, you are Jem Sawyers, are you? I did not know you by name, but I think I have seen you before, have I not?"

The person addressed put on a silly expression, and muttered, "Can't say, I'm sure, sir."

"What made you come after me?"

"I met Mr. Merton, and he thought you wanted to see me."

"Yes, but I said I would call in the evening. Why did you come after me here?"

Jem Sawyers grinned, and twisted his cap round.

"The man is a perfect fool," thought Basil Crawford; adding, "have you anything to say to me?"

"No, sir."

"Then you may as well go back."

Jem Sawyers again grinned, but to return immediately was evidently not his desire.

Seeing this, Basil added, "But you can, perhaps, tell me first, if I am on the right road to Ridley's farm?"

"Yes, sir, quite right—next turn to the left. But—but it's a long way, and they are queer people when you get there."

"Thank you. I like queer people. I shall call and see you one evening, perhaps." Saying this, Basil Crawford moved as if to continue his way, when Jem Sawyers stepped quickly after him, saying, "I beg your pardon, sir, but I dare say I can guess what you are going there for, and perhaps I might give you a bit of advice as would be useful to you."

"Oh, oh!" thought Basil Crawford, "you are not so stupid, after all. I thought it was a little put on," and he again recalled the first impression he had had of this man, when staying at Atherton during the previous summer; he had thought him certainly unprepossessing, but at the same time he had given him credit for a full share of a certain kind of sharpness. "You can give me some advice, can you? Well, I am sure I shall be very much obliged for it. On what subject, may I inquire?"

Jem Sawyers scratched his head, and raised one

eyebrow suddenly, as if considering; then suddenly he brought out the words, "Of course you've come, like the rest of them, sir, to see about that reward; but it is one of them tight mysteries as aint likely ever to be found out. I've thought on it till I was pretty near black in the face, for I shouldn't have minded having that little sum myself; but I know it's no use a dunder-headed chap like me a-trying, when all the clever ones are stumped by it, so I've give it up. In fact, I'm going away in a day or two's time, so it don't matter the snuff of a candle to me which way they settles it amongst 'em; but I'm willing to tell all I know."

"For a consideration," added Basil Crawford, looking sharply at him.

"Well, sir, something of that sort."

"Well, 'that sort' does not suit me. I did not come here to see after a reward, as you put it, therefore I do not see why I should offer you a consideration for what, probably, is worthless."

"I am not so sure of that," said Jem Sawyers, half shutting his eyes.

Basil Crawford met his look and pondered over it. "How comes it," he then said, "that you yourself have not made use of it?"

Jem Sawyers again grinned, then putting his cap on his head, said, "Now that aint fair play, sir; fair play's a jewel, and justice is justice."

"I quite agree with you, but I do not wish to become your accomplice, Mr. Sawyers."

"Accomplice!" cried that gentleman, starting a few paces back from Basil Crawford, and staring at him.

"Accomplice, I said, which means I do not wish to share anything with you, nor to learn anything which you can teach for a consideration."

"As you please," was the answer, very coldly given; to which was added, "no offence meant, but don't you be led away by them Riddleys, we who live in the place know them to be a queer lot. Mr. Claude went there to pay them money on that particular day. What the money was for none of us can't tell; they say they never got it. All I know is, George Ridley was flush of money at that time."

"Very suspicious! I should think he must be the ruffian who attacked and nearly killed poor Mr. Egerton. I think you said the first lane to the left takes you to his house. Good-night, Mr. Sawyers."

The expression on Mr. Sawyers' face was not pleasant to look upon, as he watched the retreating figure of Basil Crawford spinning along at a good round pace on the wintry road.

"That is a nice gentleman," said Basil Crawford to himself, as he went along; and when he arrived at the farmhouse for which he was bound he could not have told you what he had been thinking of, only he was surprised to find how soon he had arrived at his destination.

The Riddleys were all pleased to see him. He had scarcely ever been on a visit of any length at Atherton without calling, and his genial pleasant manner made him a favorite wherever he went. It was only when "business" intervened that he became what Mr. Merton termed "one of your silent ones."

"Now, Mrs. Ridley," he said, when he had partaken of some tea, and some of Mrs. Ridley's famous well-remembered tea-cakes, the twelve o'clock family dinner being long past, "I want you to tell me exactly what Mr. Claude was going to bring you that money for; you can trust me, cannot you?"

"Trust you! Bless you, yes, sir! Well, our Matty, you know, was married, and in London, and her good man met with an accident in the underground railway, and was killed. She had one child before, and another was born just after its father's death. Poor girl, she got into debt and trouble, and did not know to carry on the business, and their shopman cheated her most cruelly, and they threatened to sell up everything, and as the business was all she had to look to, she was in a dreadful way. Our boys were hard put to it here at home, and couldn't give her the thirty pounds which would have cleared things; and Mr. Egerton came to hear of it, and wrote me a letter—just like his own kind self—and said that we ought to have let him know of it before, that it was a shame to think that such a favourite as our Matty had been in the whole place there should not be a hand held out to help her. So, as an old friend, he

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would bring the money on Christmas Eve, so she was to get it by Boxing Day."

"And he did not bring it?"

"No, sir; but he tried to, and nearly lost his life for it."

"And what became of Matty?"

"Everything was sold up, and she was coming home, but some one found her a situation to take care of a house where the family had gone abroad for a time, and she was only too thankful to get it."

George Ridley walked part of the way back with Basil Crawford, and when they had again come to the high road, Basil said, "I am sorry to hear, George, that you are still hard up; that farm of yours is not what it might be."

"No, sir, and never will be. Some day, please God, Mr. Claude will be well again, and perhaps he will give us a better bit of ground; but I shall stick to this in the meantime. I don't mind work; there's many a bit of experience I pick up in the old place here, and many a useful lesson I learn; so it's only preparing me for a better farm when I get one."

"Well, I sincerely hope that will be soon, George, for I know you would do credit to a better place than you now have. Now go back, man, I know you have a great deal to do, and I know my way perfectly now; so good-night."

And having shaken hands with the young farmer, he walked on alone towards the town, wondering what his hosts would think of his prolonged and unceremonious absence. Then again his thoughts returned to Jem Sawyers, finally to George Ridley.

Which of the two was the most trustworthy? Could there be a doubt?

(To be continued.)

THE "CROSS" OF GIVING.

We are not strangers, any of us, to a ready practice of trying to make the cross of giving light and agreeable to those who have no faith in being crucified with Christ, by a variety of secular devices for getting money, half traffic and half frolic, which return an equivalent of amusement for what is paid, substituting this for offerings to God; or it is proposed to relieve the liberal givers by persuading everybody to give a little. But have we gone to the root of the matter, when we have gathered up the total sum and spent it on the field? No doubt the mere fact of giving is a means of grace. No doubt some dark soul in the region of the shadow of death at Cavalla may get a glimpse of the great Light by means of the profits made at a parish entertainment which begins with something like a theatre, and has something like a gambling table in a corner, and ends with a supper and a dance.

But suppose you Christianize a heathen abroad by half heathenizing several Christians at home! After all, ought anything to be put instead of the "grace," the principle, the faith? What if we succeed in persuading men to give because they can give without feeling it, or contrive some other form of *benevolence made easy*: is that a Gospel for them? Are we not rather preaching Christ when we teach them to give when they feel it most, to give out of poverty, to shorten rest or lengthen labor or abandon pleasure—to carry a cross which leaves on the body or estate "marks of the Lord Jesus?" I ministered once in a church where many a pew stood for a million dollars. There were generous men and saintly women among them, not a few. But it only happened once in the nine years that, after I had announced an offering for the following Sunday, a person stopped after the service to say, "I must be absent next Sunday and wish you to take my gift now." She was not a "Samaritan," but she was a cook, and she was to be absent to cook a rich man's dinner; and I had some reason to suspect that her gift was larger than his. The real "glory to God in the Church by Christ," the great anthem, the sound of many waters, will come when the life of the Son of God in the body of his people mounts so high and runs so free that the evangelizing of the world becomes their natural and perpetual joy, their spiritual meat and drink, and its perils and heroisms, and costs are "counted" but a chosen "loss for Christ."

Bishop Huntington.

PROVIDENTIAL INTERPOSITION.

The well-known Bernard Gilpin was accustomed to remark, "That nothing happens to the people of God but what is intended for their good." When he was summoned by the Popish party to London, to be tried for heresy, just before the close of Queen Mary's reign, he met with an accident on the road. He was tauntingly asked, "Whether his broken leg was also for his good?" "I make no question but it is," was his reply. Ere he was able to resume his journey the Queen died, and the life of the good man was thus preserved by his halting limb.

LAST HOURS OF JOHN WICKLIFF, D. D. DIED 1384. AGED 60.

This noble champion of Divine truth was Professor of Theology in Oxford, and Rector of Lutterworth in Leicestershire; but is most generally known as "The Morning Star of the Reformation." The account of his unwearied labours and severe trials in combating ignorance, prejudice, and false doctrines, and in spreading abroad in England and Germany, a more correct knowledge of the principles of the Gospel of Salvation by Jesus Christ, belongs rather to the province of ecclesiastical history: we therefore proceed to consider the last period of his life, which he spent at Lutterworth. A portion of each morning, it is said, he regularly devoted to the relief of the necessitous, to the consolation of the afflicted, and to the discharge of every pious office, by the bed of sickness and death. Every thing which is actually known respecting Wicklif combines to render this account entirely credible.

The duties of the Christian ministry form the subject of a considerable portion of his writings. To the faithfulness and assiduity with which he discharged one very essential portion of those duties, the extant manuscripts of his parochial discourses bear ample and honorable testimony. "Good priests," he himself tells us, "who live well, in purity of thought, and speech, and deed, and in good example to the people, who teach the law of God, up to their knowledge, and labour fast (i. e. much) day and night, to learn it better, and teach it openly and constantly, these are very prophets of God, and holy angels of God, and the spiritual lights of the world. Thus saith God by His prophets, and Jesus Christ by His Gospel; and saints declare it well by authority and reason."

It is surely delightful to believe that the people of Lutterworth had before their eyes the living and breathing form of that holy benevolence, which is here portrayed with so much admirable simplicity and beauty.

We now proceed to describe the concluding scenes of his life. The man who for more than twenty years had made the kingdom echo with his testimony against the corruptions of the Church of Rome, was, nevertheless, preserved to close his immortal labours by a peaceful death. After his settlement at Lutterworth, his infirmities compelled him to ease the burden of his parochial duties by the assistance of a curate. To the last, however, he did not wholly discontinue his personal ministrations, and it was his happiness to finish his course in the public execution of his holy office. On the 29th of December, 1384, he was mortally seized with paralysis in his church. The attack was so severe as to deprive him of speech, and to render him utterly helpless. In this condition he lingered two days, and was finally taken to his rest on the last day of the year.

In 1415 an order was issued, according to which the remains of Wicklif were afterwards disinterred and burned, and the ashes cast into the adjoining brook called the Swift. "But though they digged up his body, burned his bones, and drowned his ashes, yet the word of God, and truth of his doctrine, with the fruit and success thereof, they could not burn, which yet to this day, for the most part of his articles, do remain." "The most part of his articles, do remain." "The brook," says Fuller, "did convey his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wicklif are the emblems of his doctrine, which now is dispersed all the world over."

In his work named "The Poor Caitiff," Dr. John Wicklif thus writes on the resurrection: "burned with fire, and the powder thereof thrown

into the four seas that go about the world, yet the soul and it shall come together again, and rise from death to life at the dreadful doom, and from that day forward never after depart. And they that have evil lived, and ended in deadly sin, shall go in body and soul to pain for evermore; and they that have lived well, and kept the commands of God, and fulfilled the deeds of mercy after their power, and ended in charity to God and man, shall go, body and soul together, to bliss for evermore."

CHRISTMAS WORDS TO MOTHERS.

There is a thought, my dear sisters in Christ, which is strong in my mind, as I look forward to the birthday of the Saviour. What a glory to have been His mother!—and then I remember that He has said, "Whosoever shall do the will of God, the same is My mother." (St. Mark iii. 35.)

None but a mother can know what the peculiarity of motherly love is. It is different from any other affection. In its purity it is beyond description. How our thoughts go out continually after our darling children, wherever they may be, and at all times; how ready we are to sacrifice ourselves in every way for their good; how pleasant the sacrifice is to us; how we lose all thought of self.

Who of us would not have felt, indeed, that we were "blessed" to have been the mother of the Divine Child? and yet it seems that we have the privilege—with all reverence I say it—still to be to Him a mother. And how? We can pray to Him; we can in our poor way love Him; we can praise Him—but what is motherly in all that?

Ah, have you forgotten that He said something about "the least of these my brethren"—something about being "hungry, and thirsty, and sick, and in prison?" There is our opportunity!

Like to St. Christopher of old, the Christ child calls to us for help. Oh, that we may have Christmas grace to take up the blessed burden! The orphan, the poor and suffering, the little ones who have no earthly helpers, appeal to us from every side by their great needs, and if we could see the Lord in each one, and feel that, in motherly offices of love to them, we were in His sight—O wondrous condescension!—as His own mother to Him; if our eyes could be opened, and in "the least of the brethren" we could recognize our Jesus, how differently we should look upon them—how changed our manner to them—how whole-hearted our services!

The "Gentle Mary, mother mild," still remains blessed above all women, but yet to us it is given to be to Him as His mother, if we do His will and lovingly minister to those who are His representatives to us by His own appointment.

As the Christmas-tide is such a sweet opportunity, while the thought of the Christ child is living green in our hearts, to assume with reverence a motherhood to Him, in the person of His little ones, then, in humility, we can look forward to the blessed hour when we shall hear His voice accept the poor offering in the gracious words, "Ye did it unto Me."

CHRISTMAS TIDE.

The Church makes no war on the kindly spirit which at this time offers gifts of amity and love; nor with those whose sense of enjoyment finds natural expression in scenes of social life and reasonable festivity. There emanate from the manger at Bethlehem sympathies far more consonant with those of the average man than a cold theology would think possible.

But the danger is, that in endeavoring to make others happy, we may forget our own supreme source of happiness, and in our enjoyment of family reunions lose sight of Him of whom the whole family in heaven and earth is named. Surely we fail of the grace of the time, if on Christmas we only love them that love us, and do good to them that do good to us. Thus much the world had well learned long before that multitude of the heavenly host sang above the plains of Judea their song of peace and good will. We must do more than this if we would truly hallow the time.

There are hundreds at Christmas whose poverty takes on a darker, gloomier shape in contrast with the general brightness and joy of the day. Should

we not take thought of these? If in so doing we miss some customary luxury, if we take away from the richness of some yearly gift, shall not the want, the defect, be eloquent of haspiness to some one, perhaps only a little stranger child, whose day but for that would have been dark indeed.

But let us give wisely, not so scatter our largeness that the nimblest beggar may get the largest share. It is very pleasant to give, too pleasant to give, when benisons follow bounty. So many are charitable who do not make the Church their almoner. Should this be? Can we not give simply in the name of the Lord Jesus? When we lay our gift upon the altar shall it not be something to think that it will carry thence to some poor soul a message from the Saviour of the world?

All the world has changed since the mystical hour of His birth. At His coming, humanity leaped at a bound to a higher plane of life and hope. For as years advance and days grow sadder through loss, does not His image fill the vacant place death has left, with divine promises of immortality? Does there not rest a tenderer light on the face of every little child since He was cradled in Bethlehem? Are there not sweeter cares, more sacred loves, that wait on motherhood, since He, the Lord of Glory, in gracious humility was born of a pure virgin?

We fall far below the meaning of the time, if we fail to make this day one of spiritual strength and rejoicing. It is one of the evils of these years that too much stress is put upon the mere worldly keeping of Christmas. It is easy to beautify an altar with flowers, and so gratify individual vanity, or elevate the parish standard of taste in church decoration; it is hard to give these with simplicity, and think of them no more than as offering to Christ. It is easy for weary feet to throng the aisles of our churches, it is hard for weary minds to divest themselves at this time of the cares of household preparation, and not hurry their devotions and slight the tremendous truth that the Word was made flesh and dwelt among us. But let us keep steadily before us the fact that all rejoicing on this day is worse than idle, unless pervaded with earnest thanksgiving to God for His unspeakable gift in Christ Jesus our Lord.

As Christmas falls on Thursday this year, the following quotation from an ancient manuscript in the British Museum may be apropos:

"If Xmas-day on Thursday be,
A windy winter ye shall see;
Windy weather in each week,
And hard tempests, strong and thick;
The summer shall be good and dry,
Corn and beasts shall multiply;
That year is good for lands to till,
Kings and princes shall die by skill;
If a child born that day shall be,
It shall happen right well for he;
Of deeds he shall be good and stable,
Wise of speech and reasonable;
Whoso that day goes theiving about,
He shall be punished without doubt;
And if sickness that day betide,
It shall quickly from thee glide."

COMING TO CHRIST.

In the Bible we are told
How the wise men came of old,
By the star before them led
To the Saviour's manger bed.

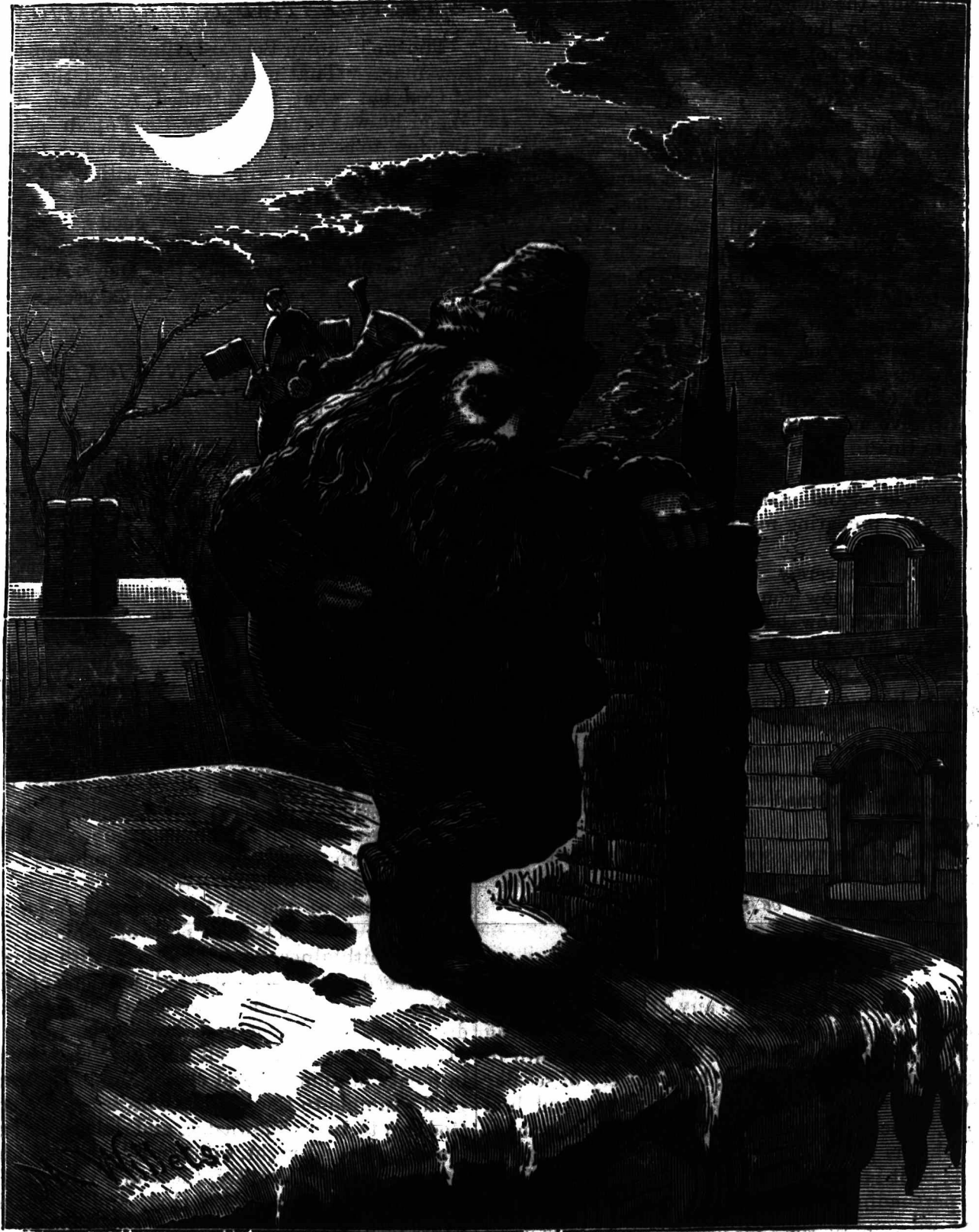
No bright meteor twinkles now
Guiding where to seek and bow,
But each tiny star doth cry,
"Lo, the Saviour dwells on high."

We are taught in God's good Word
How to seek and find the Lord;
Come and let us worship too,
As the Bible bids us do.

Lord, to Thee, our God and King,
We our hearts alone can bring,
Yet Thou wilt this gift prefer
Far beyond their gold and myrrh.

Dr. John Hall says: "Give according to your means, or God will make your means according to your giving."

Never court the favor of the rich by flattering their vanities or their riches.



Children's Department.

SANTA CLAUS.

Nannie, you know, Christmas-eve *really* comes, and we have written our letters to Santa Claus, and put them under the library door, and he *really* comes and gets them! Besides, the very, *very* best is all day Christmas. The going to the early service, the evergreens and the beautiful singing at church—then the Christmas-tree and the party! Oh, I do wonder, if any other little girls *ever* have as good a time as we do!" And then Nannie began singing:

"The Prince of Peace, you know, to-day
Was born, and poor, in a manger lay."

"Mamma, just think of His"—and Nannie spoke very softly—"lying in a manger—a dear, little, soft baby. Just think, Mamma, if you were so poor that baby-boy had to lie out in a stable! Wouldn't it be dreadful? Oh, I'm so glad no one is quite so poor now."

"I'm afraid there are a great many people, and here in this city, too, who haven't as comfortable a place to sleep in as a stable, even. Don't you feel sorry for them?"

"Oh, mamma, I told Nannie that I didn't believe any other little girl ever had as good a time on Christmas as we do; but are there really little children who won't have *any* Christmas presents, perhaps not even any dinner?"

"Yes, dear, a great many."

Lillie's little heart was very tender, and the tears were running down her cheeks while she said.

"If I asked Santa Claus to keep *all* my presents, and not bring me one single one, but to give them to some poor little girl who wouldn't have any, do you suppose he would?"

"I know a nicer way," said Nan. "Couldn't

we find a poor little girl somehow, and bring her in the house, give her some dinner, and let her see the Christmas-tree and the party? If I was a poor little girl and had never seen a tree and a party, I know I should be just perfectly wild to see them. Don't you think it would be nice, Bob?" For Bob Thomas, the little girl's brother had just walked—no, jumped—into the room.

"No! who wants a beggar girl at our party? Perhaps she'd bring her cold victuals basket, and carry off all our candy and presents in it. Give her some 'grub' on the steps if you want to."

"Why, Bob Thomas, how would you like to have your Christmas dinner just 'grub' on the steps, if you never had eaten anything nice in your whole life? If we can find a little girl—and I guess perhaps mamma is going to let us look for one, aren't you, mamma?—won't you ask Santa Claus not to give you quite so much as he always does, but to give some to that little girl? I'm going to, and you will won't you, Lillie?"

"Well, I think that's cool. Say, mamma, do you know what the girls are talking about? We don't want any beggars at our Christmas party. I want all the presents I can get."

"Yes, Bob, I'm sorry so say I think you do. But whose children are the beggars?"

"God's I suppose."

"You know they are, and not only that, but I believe He loves them even more tenderly than he does the children who have so much in this world, because they need his love so much more. You can do as you please, but I am very glad Nan and Lillie would like to do something for the poor. You may write Santa Claus about a poor child's presents, and I hope by Christmas day there may be a little child here to have some dinner and a sight of the tree."

Bob didn't say anything till he got into the hall where Nannie heard him mutter something about needing new skates anyhow.

When Norman had promised to write to Santa

Claus about the little girl, too, there was nothing else for Lillie and Nannie to do about her, though they could talk and think of nothing else all the rest of the day.

All the evening when the children danced in the broad hall, and sang their carols, Lillie and Nannie were full of their plans for the little girl's visit, and when the time came to send their letters to Santa Claus, this is what they had written about her:

"Please, dear Santa Claus, don't give me quite as much as you always do, but save out of my presents one for the poor little girl that is coming to-morrow who never had any."

Then the notes were sent with great pomp and ceremony to the library door, while Aunt Annie played a lively march, and all the children got down on the floor and poked the notes under the door as far as they could; and pretty soon, while they were looking—will you believe me?—the notes slid away under the door and were gone, and Bob said he was sure he heard Santa Claus step on the floor. After that the children were in a great hurry to go to bed, so as to make sure to be up very early in the morning.

Long before mamma was ready, Bob, Nan, and Lillie were in her room, dressed for church, all talking together about the party, and what they had found in their stockings. Coming out of the house into the soft gray twilight of six o'clock, Lillie looked all around for her little girl, but all the way to church she was disappointed, so disappointed that it didn't seem quite such a beautiful Christmas as usual till she thought of something, and when every one knelt again, she whispered very softly, "Please, God, let me make a little girl happy to-day."

Out in the street, which was still very gray with a flurry of snow on the stones, just enough to make very cold the chapped toes sticking out of broken shoes, two sisters were walking together. One was a little mite of a girl, with a tangle of yellow curls under the old torn shawl pinned over her head. The other one was a good deal older. Both their faces were so thin, and blue with cold! and they had only torn, thin dresses and shawls, worn-out shoes, and no stockings, that cold, cold morning. The tallest one, whose name was Mattie, had an old basket on her arm. She was talking to her little sister in this way:

"Sure, supposin' we was kinder goin' along, just as we is now, and we came to an ash barril, like as we is now, and I looked in and there I sees a "Christis" present for us—me and you and father—and there was dresses n' sacks n' stockin's and a real hot dinner with a turkey in it, and medicine for father, n' lots of things! My! wouldn't that be jolly?"

"Yes," said little Sarah, "n' awful jolly. Look in the barrel, Mattie; p'rhaps there's something there."

"No, there aint. I know all about them barrils." But before they reached the barrel some one came running up behind Mattie, and said, "Little girl!" Mattie turned around and looked over Lillie—for it was she—from the blue bows on the little silk bonnet to the warm, thick shoes on her feet, and thought how nice it would be to have just such a bonnet, and dress, and shoes to wear. And this wonderfully-dressed little girl said,

"Don't you want to come home with me and have a nice dinner and see our Christmas-tree and the party, and have some presents if Santa Claus only brings them? Say, little girl, wont you come? My mamma told me I might ask you. She's the lady in the long cloak coming, and that's Nannie and Bob with her. Did you ever see a Christmas-tree?"

Little Sarah had to pull very hard on Mattie's dress before she could find her tongue to answer. "No, I aint never seen a Christis-tree, only in the butcher's, nor a party neither. Yes, I'll go." But just then she heard a little voice say, "Oh, Mattie!" and felt some little blue fingers holding very fast to her dress. "No, I wont go neither. Here's Sary; she's little, and she aint never seen nothin'; she'll go. I don't care—that is not so very much."

Lillie's mamma was listening to this, and she assured Mattie: "I think you would like to see the tree, if your little sister came too. Wouldn't you?"

"Oh, yes'm, awfully!"

"Then bring her, and come with us. I will show you the house, so that you may know where to come this afternoon."

"We live down in F. street. Mother, she's dead, n' father's been sick most all winter. He used to work always, and he's real good, is father; he don't never say nothin' cross to us. I sells newspapers n' pins when I can, n' beg some, and gets cinders out of the ash barrils. But it's awful cold, and yes'm, most allus we's hungry."

The children's mamma found Mattie's story was all true when she sent John, the servant, with some breakfast and medicine to their father. Early in the afternoon the two little girls came back. Nurse washed and dressed them in clean whole dresses, and oh, such a nice dinner as they had in the nursery! When it grew dark the candles on the Christmas-tree were lighted, and all the boys and girls went up stairs into the library to see the wonderful tree, loaded on every branch and twig with such lovely things—just what every one wanted most, I am sure. When the presents came to be taken down, Lillie found among hers, instead of the locket and chain she had been hoping for, a letter from Santa Claus, written in such a funny hand, something like papa's, only a great deal straighter:

"Dear little Lillie, you will see I have done as you wished, and instead of your locket and chain have sent for Mattie some things that will do her a great deal of good this cold weather. May you spend a very merry, happy Christmas, in the wish of Santa Claus." Nannie's note was very much like this, and so was Norman's; and for Sarah and Mattie there were a warm hood, shawl and stockings, besides the new dresses they had on, and a doll and some candy for each. All the little girls and boys that came to the party were very kind to the children, and they played "Hunt the slipper," and "Some still come," with the nuts.

A little later, when the party was over Lillie's eyes were very heavy, and she kissed mamma good-night, she whispered, "I'm so glad they had such a good time and had such nice presents, though I didn't get my locket. It's such a nice kind of a time when you see somebody else having fun that never had any. And what do you suppose Bob did when he thought I wasn't looking? Why, he gave little Sarah all his candy, and Mattie that Chinese puzzle that I know he wanted ever so much. It's been just the nicest Christmas that ever was, and I guess Mattie and Sarah think so, too."

CHRISTMAS.

DEAR EDITH AND HERBERT:—The happy hours of Christmas-tide have come again, and I know your young hearts are full of joy and pleasant things in these merry holidays.

Those lives, dear children, are most perfectly and completely fashioned which, in the midst of pleasures, remember duty also.

The next clause in the Apostle's creed which your faith must accept, is, "Who was conceived by the Holy Ghost—born of the Virgin Mary," the great truth, the incarnation." "God was made flesh, and dwelt among us," which the Festival of the Nativity, for Christmas day, so sacredly commemorates. Did not your young minds go to Bethlehem in the service on that day, and almost see the Holy Babe in the manger?

I would have your simple faith take hold of this great central truth—that God took upon Himself our human form. Why? To save us from our sins.

So sublime and real a fact, that many have suffered death rather than deny it. The Church have thought fit to teach us this, for she follows the great feast by holding up to us three classes of martyrs. The proto-martyr, St. Stephen, martyr in word and deed. The beloved St. John, a martyr in word but not in deed. The Holy Innocents, martyrs in deed but not in word.

This will reach you before the octave of Christmas, the Festival of Circumcision. Ponder its truth, well, and how it became Christ to be obedient to the law.

Our Christmas festivities do not cease until Twelfth Night, the Festival of the Epiphany, or Manifestation, when the Infant Jesus was made known to the Gentiles also, by the miraculous

guiding of the Wise Men, by a star, which "went before until it came and stood over the place where the young child was."

You will recall they brought gifts. Let your young lives during this season also bring the incense of prayer, the fruit of good works, and the offering of a pure heart. Learn and use daily the Collect for the Sixth Sunday after Epiphany; also commit the 45th Hymn from the Hymnal:

"As with gladness men of old
Did the guiding star behold;
As with joy they hail'd its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led by Thee."

Remember also the Festival of the Conversion of St. Paul (January 25th). You will find this wonderful story of the Apostle of the Gentiles, in the ninth chapter of the Acts of the Apostles.

May God's blessing follow you, and the uncton that comes from the knowledge of the blessed Christ Child.

Affectionately,

AUNT MARGARET.

CAST A LINE FOR YOURSELF.

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last, approaching a basket filled with whole-some-looking fish, he sighed:

"If now I had these, I would be happy. I could sell them at a fair price, and buy me food and lodgings."

"I will give you just as many, and just as good fish," said the owner, who had chanced to overhear his words, "if you will do me a trifling favor."

"And what is that?" asked the other.

"Only to tend this line till I come back; I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to get impatient. Meanwhile the fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner returned he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said:

"I fulfill my promise from the fish you have caught to teach you whenever you see others earning what you need, to waste no time in foolish wishing, but cast a line for yourself."

A CHEERFUL VIEW OF THINGS.—"How dismal you look!" said a bucket to his companion, as they were going to the well.

"Ah!" replied the other, "I was reflecting upon the uselessness of our being filled; for let us go away ever so full, we always come back empty."

"Dear me! How strange to look at it in that way," said the other bucket. "Now I enjoy the thought that, however empty we come, we always go away full. Only look at it in that light, and you'll be as cheerful as I am."

Children, always seek to make your sport lead to happiness. Never injure another in sport. Take a hint from your "Merry Christmas" of this week, which will be followed by your "Happy New Year" in the week following. Do some kind act that will make you happy throughout the year.

"Self praise doesn't go a great way," therefore the most unmistakable indication of true greatness is self-condemnation.

—A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

If you have talents, industry will strengthen them; if moderate abilities, industry will supply the deficiency.

—The scales of justice are for the weight of the transgressor.

—A moment of eternity will serve to solve the riddles of all time.

Church Directory.

St. James' Cathedral.—Corner King East and Church streets. Sunday services, 11 a. m., 2.30 and 7 p. m. Rev. Dean Grassett, E. D., Rector. Rev. S. Rainford and Rev. R. H. E. Gagnon, Assistants.

St. Paul's.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givans, Rector, Rev. T. C. DesBarres, Incumbent.

Trinity.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

St. George's.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evening daily at 8.30 p. m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge B.D., Assistant.

Holy Trinity.—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M.A., Rector. Rev. John Pearson, Rector Assistant.

St. John's.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M.A., Incumbent.

St. Stephen's.—Corner College street and Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. F. Broughall, M.A., Rector.

St. Peter's.—Corner Carleton & Bloor streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M.A., Rector.

Church of the Redeemer.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M.A., Rector.

St. Ann's.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M.A., Incumbent.

St. Luke's.—Corner Broadbent and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M.A., Incumbent.

Christ Church.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Peterson, M.A., Incumbent.

All Saints.—Corner Shearburne and Beach streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B.A., Rector.

St. Bartholomew.—River St. Head of Wilton Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. Matthew, Rector.

St. Matthew's.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

St. Matthias.—Broadway St. Queen West. Sunday services, 8, 11 & 12 a. m., 5 & 7 p. m. Daily services, 8.30 & 9 a. m. (Holy Communion after Matins), and 3 & 8 p. m. Rev. B. Harrison, M.A., Incumbent, 38 Lumley St.

St. Thomas.—Bathurst St. North of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M.A., Incumbent.

Grace Church.—Rim street, near Price's Lane. Sunday services 11 a. m. and 7 p. m. Rev. J. P. Lewis, Incumbent.

St. Philip's.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. 7 p. m. Rev. W. Stone, Incumbent.

Church of the Ascension.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m.

St. Mark's.—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. G. L. Jones, Incumbent.

Trinity College Chapel.—Sunday services, 11 a. m. and 3.30 p. m. Ven. Archdeacon Whiteley, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Boyd, M.A.

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Their letters can be addressed, care of Dominion Churchman, Office hours from 9 a.m. to 9 p.m. FRANK WOOTTEN, Proprietor and Publisher.

Lachine and Cornwall Canals, NOTICE TO CONTRACTORS.

Sealed Tenders addressed to the undersigned and endorsed "Tender for Timber for Lock Gates," will be received at this Office until the arrival of the Eastern and Western Mails on MONDAY, the 29th day of DECEMBER instant, for the furnishing and delivering, on or before the 1st day of June, 1880, of Pine Timber, sawn to the dimensions required, for the construction of Gates for the Upper New Locks on the Lachine Canal, and for the New Locks on the Cornwall Canal.

The timber must be of the quality described, and of the dimensions stated on a printed bill, which will be supplied on application, personally or by letter, at this Office, where Forms of Tender can also be obtained.

No payment will be made on the timber until it has been delivered at the place required on the respective Canals, nor until it has been examined and approved of by an officer detailed for that service.

To each Tender must be attached the names of two responsible, and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of the conditions stated in the Contract.

This Department does not, however, bind itself to accept the lowest or any Tender. By Order, F. BRAUN, Secretary.

Dept. of Railways and Canals, Ottawa, 13th Dec., 1879.

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